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north by the rivers Narev and Pripet, and along its southern edge touching the headwaters of the Prut, the Dniester, and the Bug, which are all rivers flowing into the Black Sea.

The very origin of the names "Wend" and "Slav" is problematic. The term "Wend" has sometimes been regarded as connected with the Danish *vand*, the modern equivalent of Old Norse "vatn" (water), so that the Wends would derive this appellation from being water dwellers or lake dwellers. Though there are traces of Slavic lake dwellers, the difficulty here is that the name, being found in Pliny and Tacitus, is far older than any Slavic contacts with the Danes as such. For geographical reasons also, the earliest Slavic contacts must have been not with North Germanic, but with East Germanic tribes who (if we may judge by the Gothic vocabulary) used for water the terms "wato," without a nasal, or (in the case of a river or any body of water) "ahwa," akin to the familiar Latin "aqua." Efforts to correlate the name "Wends" with a Germanic word "wenden," to wander, so that it might signify "the wanderers," collide with the objection that both early East and West Germanic cognates of this verb simply mean "to turn," with no implication of wandering at all. Any connection with the Gothic word "winja" (pasturage) is to be rejected because of the absent dental (d), though there is abundant evidence to prove that the primitive Slavs were relatively skilful agriculturists and cattleraisers. Similarly, it is hardly possible to justify a connection between the name "Wend" and the Indo-European base **uen*, meaning "to strive, to wish, to love," even through such a derivative as Old Norse "vinr," friend. The Slavic etymologies proposed are even more uncertain, so that, for lack of anything better, the most reasonable supposition is that "Wend" is related to the early Celtic base "uindo," which means "white." It would thus appear that this was the appellation applied by the dark-haired Celts in the Danube basin to their blond neighbors behind the Carpathians, and this interpretation is the more appealing since there are pure Slavic tribal names of which the definition "white" or "blond" is a com-

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286 176 techniques were a matter of common knowledge before the dispersion began, but the absence of foreign borrowings also proves it to have been a native development of very early date. It is significant that this vocabulary was taken over bodily by the Magyars upon their settlement in Central Europe.

241 231 176 Just as the primitive Slavs, by the moment of their dispersion, had attained a respectable technique in metal working, textiles, and ceramics (acquired in part from their neighbors), there is likewise abundant evidence that at an early stage of their existence they also possessed a knowledge of agriculture considerably in advance of what is attributed to them in this connection by frequently cited historical sources. The common Slavic vocabulary pertaining both to agriculture and to cattle-raising is in itself sufficient to vitiate any conception of the Slavs at the dawn of their history as a race of agricultural nomads leading a precarious and unstable life on scanty fare. Nor is there a sufficient number of loan-words in the Slavic vocabulary of these occupations to indicate that any appreciable proportion of the knowledge of agricultural products or livestock which the Slavs possessed was the result of contacts with other ethnic units of more advanced material culture.

241 The common Slavic vocabulary shows that as feed-grains the primitive Slavs knew barley, wheat, millet, rye, and oats. Among fruits they knew apples, pears, cherries, and plums. The Germans themselves knew nothing of grape culture until their migrations took them across the threshold of the Mediterranean world. Hence it is not surprising that the Slavonic words for vine and vineyard derived from the Goths, who also introduced the fig to the Slavs after Gothic settlement on the Black Sea coast. Of vegetables, the primitive Slavs consumed peas, beans, lentils, onions, garlic, and beets. Flax and hemp 231 were familiar textile fibers. Among domestic animals, the common Slavic vocabulary includes homogeneous terms for horse, cow, bull, steer, sheep, goat, pig, and dog and, among domestic fowl, for ducks, geese, chickens, and pigeons. In these phases of culture the primitive Slavs were in no respect inferior to the